



arise and build
the story of
american habonim

Chasidim

To The Reader:

The nearly five years which have passed since the first edition of this pamphlet have been among the most climactic years in all of Jewish history. The first edition of *Arise and Build* described the need of the Jewish people for a homeland and their argued right to have one. It described the activities of Habonim and of its *chalutzim*, who, on the ships of "illegal immigration" and on the soil of Palestine, were in the front ranks of the struggle for Jewish independence.

Many of the terms and phrases of the first edition have become obsolete; many other terms are missing. Foremost among these is "Israel," the Jewish State. The dramatic suddenness with which the first edition has gone out of date and a new and revised edition been required is an enlightening commentary on the revolutionary and historic era in which we live. Throughout this revolution Habonim has continued to exist and to educate youth toward the goals in which it believes.

Habonim chaverim have thus far settled five colonies in Israel—Kfar Blum, Maayan Baruch, Cheirut Bet, Gesher Haziv, and Urim.

During the summer of 1952 Habonim will conduct twelve self-governing, cooperative summer camps for Jewish young people throughout the United States and Canada. One of them, Amal, will enter its fifth consecutive year as a Hebrew-speaking camp.

The autumn of 1952 will mark the second course of the Youth Workshop in Israel, a project initiated and conducted by Habonim, which has won wide recognition in the community. To it will come *chalutzim* of Habonim for an intensive year of education and training, and young Jews from outside the movement who are seriously interested in Israel and its pioneering forces.

At the same time, Habonim will send a group of members to Israel to undergo training for leadership in the movement.

Habonim has recently purchased two youth centers and has embarked upon a program to acquire several more.

Through their publications, by their activities, by word-of-mouth, Habonim's more than three thousand members are making themselves heard and felt on the campus, in liberal and labor youth circles, in the camping movement, among *chalutzim*, and in the Jewish and Zionist community.

All this is being accomplished by young people, who are certainly not professional youth leaders. Our failings are many and our unfulfilled tasks great. We like to think, however, that whatever we may lack in technique we make up in enthusiasm, devotion and readiness for hard work. This pamphlet contains a description of our work, our institutions and our way of life. It explains the main points of our ideology. Habonim members, new and old, will read it to renew acquaintance with themselves. We invite you to read it and to join us.

National Executive
Habonim Labor Zionist Youth
February 1952

ARISE AND BUILD

Zionism is neither a mere political platform to which one subscribes nor a social club like Rotarians or Elks which one joins, nor a mere fund-raising machinery, nor even a party organization for its own sake. Zionism is by no means the domain of Honorary Vice-Presidents or General Executive Secretaries—useful as such creatures may be. It is primarily the movement of those whose belief in the future of the Jewish nation in Israel is strong and sincere enough to make them go over there to throw their own lives into the scales, put their shoulders to the wheel—wherever they are called upon to do so. Hagshama Atzmit—personal realization of one's beliefs—is not quite the whole of Zionism. Still, that it has to be accepted as a prerequisite to any other Zionist theory will not be disputed.

—CHAIM ARLOSOROFF

HABONIM is an educational youth movement, seeking to develop within its ranks chaverim who will in their own lives realize its aims. While claiming no privileges because of our youth, while fully recognizing that cultures and peoples cannot exist without strong roots in the past, Habonim nevertheless maintains that young people must continually be examining possible solutions to the social problems of their age, weighing alternatives, choosing their path, striving to pattern their future in the light of their beliefs, refusing to accept the existing situation merely because it is the existing situation. We believe that youth movements must not latch on to current dogmas or profess the beliefs of the adult group which sponsors them merely because it sponsors them. We main-

tain that a youth movement must be able to point to concrete ways in which its members can translate their beliefs into action. Perhaps an adult organization can exist on the basis of the lip-service which its members pay to certain ideals without demanding that they change their own personal lives in accordance with those ideals. Not so a youth movement. Should a youth movement arrive at the ideal of cooperative life—for example—it is compelled to point out to its members how they can achieve a maximum of cooperative living in their own personal lives. It cannot permit itself the dishonest ease of educating its members concerning what *other* people should do.

It is in this spirit that Habonim approaches its program, its purpose and its educational aims.

What We Believe

What We Strive For

1. HABONIM EDUCATES ITS MEMBERS TOWARD AN UNDERSTANDING AND REVERENCE FOR THE JEWISH CULTURAL HERITAGE. HABONIM DEVELOPS AMONG ITS MEMBERS A FEELING OF IDENTIFICATION WITH THE JEWISH PEOPLE, AN APPRECIATION OF JEWISH TRADITION AND A DESIRE TO PARTICIPATE IN ITS REVITALIZATION IN OUR TIME.

Nothing that is Jewish should be alien to the young Jew. Jewish life, culture and history are rich in content, and the young American Jew will find a new rootedness in them. He must be taught to learn them, to evaluate them and to draw from them spiritual strength. He should not remain Jewish because he was born Jewish, or because he is forced by external circumstances to remain Jewish, but because of a love for Jewishness and a profound and proud understanding of Judaism's contribution to civilization.

No segment of the Jewish people should be strange to the young American Jew. One of the central



ideas in Jewish history is the oneness of the Jewish people and responsibility of all Jews for each other. There are Jews in the far-flung places of the globe, Jews who speak different languages and practice different customs. But they possess much in common. There are in Israel today Jews from distant and exotic lands. They have in common their citizenship in the State of Israel and the task of building that state. Young American Jews should feel a kinship with all Jews, however different they may be in custom or in costume; young American Jews should feel a responsibility for the whole Jewish people.

Jewish tradition is rich in beauty and has much of lasting value. The intelligent modern young Jew does not discard everything old just because it is old. He preserves old customs, he reinterprets them, he combines them with new concepts, he adjusts them to his needs.

Religious belief is a matter for each individual and his conscience, and Habonim welcomes both observant and non-observant people. Jewish values, Jewish history and literature, Jewish custom and tradition are the heritage of all Jews.

2. AT THE CORE OF THE JEWISH PROBLEM HAS BEEN THE HOMELESSNESS OF THE JEWISH PEOPLE. WITH THE ESTABLISHMENT OF THE STATE OF ISRAEL IT HAS BECOME THE PARAMOUNT TASK OF THE ZIONIST MOVEMENT, OF WORLD JEWRY AND OF EVERY INDIVIDUAL JEW TO BEAR PERSONAL RESPONSIBILITY FOR THE BUILDING AND WELFARE OF THE JEWISH STATE AND TO FACILITATE THE IMMIGRATION AND ABSORPTION OF ALL JEWS WHO WISH TO COME TO IT.

The Zionist movement taught that the physical and spiritual survival of the Jewish people was endangered by its minority position, the only solution being the establishment of a Jewish State. The Jewish State now exists and has already displayed monumental achievements—in successfully defending itself against hostile neighbors, in absorbing more than six hundred thousand Jews (as many as were in the country when the state was proclaimed), in increasing industrial and agricultural production and expanding the economy, in broadening the educational system and the social services, in establishing itself in the eyes of the world. But the task of the Zionist movement and of World Jewry is far from being done.

Israel is still weak, its economy far from stable. The transfer and absorption of thousands upon thousands of Jews, many of whom are unskilled and uneducated and in need of the most fundamental training, the provision of jobs, the construction of dwellings and schools and hospitals, the feeding of a fast-growing population and the production of all its needs, the guarding of the national security—all these tasks pose enormous problems to the young state. Their solution requires of the Jewish people the same energy, devotion and willingness to make sacrifices as went into the actual creation of the State of Israel. Every Jew, young or adult, must contribute his best efforts; the existence of Israel and the survival of the Jewish people depend upon it.



3. HABONIM EDUCATES ITS MEMBERS TOWARD CHALUTZIUT: THE PERSONAL REALIZATION OF ZIONISM THROUGH ALIYA, INTEGRATION IN THE WORKERS' COMMUNITY OF ISRAEL, MEMBERSHIP IN THE HISTADRUT HAOVDIM AND A READINESS TO DO THAT WHICH IS REQUIRED IN THE NATIONAL INTEREST.

As young people who have pledged ourselves to the fulfillment of our ideals in our own lives, we cannot escape the realization that it is necessary for many of us to participate directly in the task of building Israel. We must go there ourselves and ourselves settle the land, ourselves build its institutions and give of our energy, our spirit and our skills to its future. Most of the present immigration cannot fulfill the pioneering tasks which must still be undertaken. The immigrants from Europe have been weakened and broken by a decade of torture and persecution; the immigrants from the primitive Arabic countries lack the education and the training. We American Jews are more fortunate. We do have the energy, we do have the skills, we do have the physical and moral strength required.

Although Habonim does not require of all its members that they go to Israel, though we recognize that there are important tasks to be fulfilled in the enrichment of Jewish life in America and in the cause of Jewish survival all over the world, we believe that no task is more important and no contribution greater than that of the *chalutz*. We must accept the responsibilities arising from our beliefs.

We do not wish to build Israel in the same pattern that exists in Jewish communities throughout the world. As liberal, progressive-minded youth, we feel that the new Jewish community must be built on new foundations, in consonance with the ancient prophetic ideals of social justice and the general welfare of mankind.

Our *chaverim* who go to Israel, therefore, join the Histadrut Haovdim—the General Federation of Jewish Labor in Israel—pledge themselves not to exploit others, join the cooperative colonies and become part of the Histadrut in all its manifold activities, its sick-funds and hospitals, its industrial cooperatives, its housing developments, its daily newspaper and publishing house, its maritime and construction enterprises and its schools.

Our *chaverim* go to Israel not only because of their convictions but because they want to live a full, happy and rich Jewish life such as can be found only in the Jewish State.

4. HABONIM STRIVES FOR THE ACHIEVEMENT OF DEMOCRATIC SOCIALISM, AS THE WAY OUT OF A

SYSTEM OF CAPITALISTIC EXPLOITATION AND THE BEST DEFENSE AGAINST ALL FORMS OF TOTALITARIANISM. DEMOCRATIC SOCIALISM IS AN ORDER COMBINING PUBLIC CONTROL OF ECONOMIC SECURITY AND INTELLECTUAL, CIVIL AND PERSONAL FREEDOM. WE SUPPORT AND WORK FOR PROGRESSIVE ACTION ON THE AMERICAN SCENE.

Young Jews must fight with like-minded people everywhere for the emergence of a better society. We must fight the discrimination which is practiced against a man because of his color, creed or political belief. We must work toward the elimination of economic exploitation of one man by another. We must help to establish the right of every man to economic and social security and equality of opportunity. We must, at the same time, be on guard against any encroachment upon the freedom of the individual, his freedom to believe what he wants, to think as he chooses, to express himself openly without restraint, to live his life as he desires—so long as he does no harm to others or interfere with their happiness. Without these freedoms, security is worthless.

It is the responsibility of young Jews to prevent exploitation and discrimination in their personal lives and to fight it wherever they meet it, even at the risk of unpopularity or at the cost of personal hardship.

5. HABONIM STRIVES FOR THE EVOLUTION OF ISRAEL INTO A DEMOCRATIC SOCIALIST STATE.

We want to build Israel as an example of the better society which we would like to see everywhere. In Israel we Jews can actually de-

termine the shape of society and the nature of the government. Just as we are not Zionists in theory alone, so we do not believe in a better society merely for the sake of holding a pleasant ideal.

To make Israel a replica of the countries of Jewish exile, with their discrimination and their exploitation, with their widely separated economic and social classes, with their limitation of opportunity for the mass of the society, would be a mockery of our beliefs. Israel must be a country of economic and social democracy. We in Habonim identify ourselves with those forces in Israel which believe as we do in translating these principles into reality.

6. IN THE AMERICAN JEWISH COMMUNITY, HABONIM PARTICIPATES IN ALL CONSTRUCTIVE ACTIVITIES WHICH CONTRIBUTE TO THE DEEPENING OF JEWISH CONTENT AND CONSCIOUSNESS, THE STRENGTHENING OF TIES WITH ISRAEL, THE DEMOCRATIC ORGANIZATION OF THE COMMUNITY AND THE DEVELOPMENT OF MUTUAL BONDS AND INTERESTS WITH OTHER JEWISH COMMUNITIES IN THE DIASPORA.

We do not isolate ourselves from the community in which we live. On the contrary, we want to play an active role in that community and to influence it. We seek to strengthen those elements which desire Jewish survival and a fuller Jewish life, which recognize the need for strong and mutually beneficial ties between American Jewry and Israel, and which are aware of the responsibilities of this, the largest Jewish community, to the Jewish people as a whole.

The American Jewish community must become a democratic community in which all Jews participate, in which all Jews voice their opinion. American Jewry raises vast sums for Israel, for overseas needs and for local institutions—Jewish centers and synagogues, schools, hospitals and welfare agencies.

How familiar is the average young American Jew with the procedure through which the allocation of funds is determined? The whole community raises the funds. The whole community must be taught to participate in community affairs.

Who determines the program of the average Jewish center? Is it not the responsibility of young Jews to see to it that the program include serious discussion of American Jewish problems, an enlightened program of Jewish activities and concrete aid to the upbuilding of Israel?

We in Habonim work toward these goals and help to mold the community in accordance with our beliefs.

. . .

To us in Habonim, the above six points form one coordinated set of principles, intertwined and interlaced, with every point dependent on every other. We are not Labor "hyphen" Zionist. We are laborite and liberal in our approach to labor. We are keenly aware of the principles of social justice in Jewish religion and tradition, and we are convinced that international dis-

order will vanish only if the right of the small nation to its existence and the right of the common man to security and freedom are both recognized. We believe that no true protagonist of the rights of the common man can keep aloof from the problems of his people while

fighting for those rights in the abstract. The true revolutionary must sense his people's sorrows and tragedies, must possess the strength to advance and struggle, though accepted theory and established dogma oppose him, even in the absence of a travelled path.

Something About Our History

THERE have been youth groups connected with the American Labor Zionist movement for forty years. Little is known of the first groups, which consisted mainly of Yiddish-speaking immigrant youth largely concerned with their struggle to adjust themselves to America. They participated actively in American Jewish trade union activities and had little connection with the still weak community in Palestine.

Their numbers were very few, and they were not organized nationally. The first project which crystallized a Labor Zionist youth movement was the Jewish Legion, recruited in America for service with General Allenby's troops in Palestine. Upon their return in 1920 a number of the Legionnaires held a convention and founded the Young Poale Zion. The organization was still woefully small, containing very few English-speaking elements and occupying itself with activities on the Yiddish scene. It remained small throughout the twenties. Some of its members participated in labor activities, and in 1929, after the riots in Palestine,

a small group decided to go to Palestine as *chalutzim*. At that time the movement numbered some thirty groups.

In the early thirties the Young Poale Zion began to assume a more active role in the community. It began to clarify for itself what it meant working for Palestine, what it meant by a liberal-labor ideology and what the obligation of each individual member was. In 1933 it organized the first Camp Kvutza, a cooperative summer camp which emphasized work. It helped organize the Hechalutz organization. It had been an organization of people between the ages of twenty and thirty, and it now began to take in younger people. In 1935 the organization of the people under twenty requested autonomy under the name Habonim. It was agreed that they could call themselves Habonim and that their ages would range from ten to eighteen. Their request for autonomy was rejected. The Habonim people believed in an increased emphasis in the program on *chalutzit*, on Hebrew and on the accomplishments of Jewish Palestine. They favored increased sum-

mer camping, and while they certainly did not negate the value of Yiddish as a Jewish cultural medium they felt that English must become the language of the organization. In 1938 Habonim united with the American section of Gordon, a world wide Labor Zionist youth movement, whose strength lay mainly in Philadelphia and Baltimore. At the Cincinnati convention in 1940 the Young Poale Zion was dissolved and Habonim remained as a Labor Zionist youth movement ranging in age from ten to twenty-three.

During the second World War,

nearly a thousand older chaverim of Habonim fought in the armed forces of the United States and Canada.

The Labor Zionist Organization of America—Poale Zion, the Farband-Labor Zionist Order and the Pioneer Women's Organization have recognized Habonim as their youth organization and support it actively. Habonim is a member of the world federation of Labor Zionist movements whose Israeli affiliate is the Israel Labor Party, Mapai. American Habonim is also a charter member of World Habonim.

What We Do

An Adventure in Cooperative Summer Camping

IN 1933 a group of a dozen members of Habonim revolted against summer camping as they knew it in the adult-run camps which they attended. They objected to not having a voice in the direction of camp affairs, objected to the fact that they had no opportunity to really learn the things they felt they could learn at camp, objected to the fact that they had no opportunity to discuss world events during their stay at camp. They wanted to build their camp by themselves, run it on a non-profit basis, conduct discussions, celebrate Jewish holidays, introduce cooperative spending for recreation, introduce farming and scouting. Above all they did not want the camp to be run by a hired director. They wanted to eliminate all hired help and have the campers decide



democratically what the program and activities of the camp should be. As an experiment they established the first Camp Kvutza at Accord, New York. They started the camp with nothing. They had to put up their own tents, build the *chadar ochel* (dining hall), cook their own food and run the camp

completely by themselves. They took as their model for organization the cooperative colony in Israel, the *Kvutza*, and called their camp accordingly—Camp Kvutza.

Habonim now conducts four camps in Canada and eight camps in the United States, one of them a Hebrew-speaking camp. Most of the sites are owned outright by Habonim. In 1951 well over 1200 young people between the ages of ten and twenty-five attended and worked at Habonim camps.

The camps, which are valued at more than a quarter of a million dollars, have been built, in the main, by Habonim members themselves. They contain swimming facilities, sport fields, vegetable gardens, workshops and libraries. Some are at more advanced stages of development, and others have just begun, with a piece of land, some tents and a dining hall. In a recent summer, at one camp, the campers, who averaged sixteen years of age, built a twelve-bed cabin, a ten-by-forty foot addition to the *chadar ochel*, in addition to laying the concrete floor of a shower house, laying piping and doing other construction work.

The original principles of Camp Kvutza have remained intact. There are about two hours of work each day, two hours of sports, two hours of discussion and reading, a rest hour, evening programs, various study circles. Activity groups such as arts and crafts, Hebrew, scouting, choir, dancing, machinery and carpentry are also part of the program. A lot of Israeli dancing and singing is done. Friday night is a

special night with everyone dressing up in honor of the Sabbath. An *Oneg Shabbat* is held, usually in the form of a dramatic presentation or a choral reading. *Shabbat* itself is a day of rest, and the campers usually take walks, read together or conduct other special activities. No work is done.

Money is raised for camp by Habonim in the city through concerts and rallies, with the help of interested adults and with the aid of the senior Labor Zionist organizations. The staff is chosen by the National Executive of Habonim, and the *Kvutza* governs itself through weekly meetings. The cook and the nurse are hired if movement people cannot be found to fulfill these jobs.

Many of the staff members who are older *chaverim*, need money for school tuition, clothing or other large expenses which usually arise at the end of the summer. In order to meet those needs in a way which accords with the principles of Habonim, a *kupa* or communal fund has been set up on a national basis. Each camp contributes to the *kupa* from its running budget, in proportion to its income. A committee is appointed by the National Executive to administer the fund and to give money to the staff members all over the country according to their needs. In this way, *chaverim* (although they would sometimes be able to earn larger sums in other types of jobs) are permitted to attend Camp Kvutza and do valuable work for the movement while their minimal financial needs are taken care of.

Seminars And Other Regional Activities

IT is not only in the summer that large numbers of Habonim *chaverim* from several cities get together for joint activities. We try to take advantage of every season of the year. Thus, during the winter vacation we have regional *Machanot Choref* (Winter Camps). We rent camp sites that are equipped for winter use in order to get away from the city for a few days out-of-doors and to have the pleasure of seeing *chaverim* from other cities whom we have not seen since the end of the summer. In addition to a program of sports, games, hiking, and singing and dancing—we find time for serious educational discussions.



In December, 1951 there were eight *Machanot Choref*, including two or three which were held in the city. More than four hundred *chaverim* attended these *Machanot Choref* and seminars, which were limited to *chaverim* aged fifteen and older.

In the spring, when the weather gets just warm enough to bring back memories of Camp Kvutza, many cities organize outings to the Habonim camp, where *chaverim* spend a couple of days beginning to get the camp site ready for the summer, planting a garden, and generally having a good time. Never only a good-time group or social club, we always find time to discuss aspects of our educational program, to read together in the Bible or Jewish literature—in other words, to learn something and to think about important problems of Jewish or general interest.

Leadership Training

BESIDES these large, regional gatherings and camp reunions, the movement conducts, from time to time, intensive leadership training courses. Sometimes, these take the form of a special three-week seminar held at one of our camps at the end of the summer.

Each year, a few of the most capable older *chaverim* are sent to Israel for a year to attend the Jewish Agency Leadership Institute in Jerusalem. The curriculum of the Jewish Agency's Institute includes seven months of study and five of work in *kibbutzim*. The studies are concentrated in Jewish history, Zionism, Hebrew language and literature, geography of Israel, the politics of the State, its cultural institutions and its problems, etc. A great deal of emphasis is placed upon direct training for leadership through the teaching of the many techniques required in working

with young people in a youth movement. Fourteen *chaverim* have graduated this course to date, and more than forty others have studied in Habonim's own leadership Institute in Israel.

Centers

WHAT we believe in and what we do are of more importance to us than the spaciousness of our meeting places, and we have often had to gather in cramped and unattractive quarters. But we see nothing sacred about the practice of meeting in discomfort, and we have made great strides, in recent years, in acquiring attractive and comfortable facilities.

In New York City, Habonim now owns two centers, both large houses. Possessing many rooms for group meetings, libraries, music rooms, space for activities of all kinds, a large room for holiday celebrations and *Onegei Shabbat*—these centers are of tremendous value in the work of a youth move-



ment. They attract youth in numbers, and they give the movement the proper facilities with which to absorb them.

Our centers do not compare with the large and imposing community centers in luxuriousness or facilities; nor do we try to compete with them. But we always seek to fill our centers with the spirit and atmosphere of Habonim, a spirit and an atmosphere which, we believe, have a great deal of meaning for Jewish youth.

It is our ambition to acquire such centers in several of the other cities where Habonim is organized.

Hebrew in Habonim

As a *chalutz* movement Habonim is deeply concerned with everything that occurs in Israel. We are also interested in the developing Israeli culture. And we believe that a knowledge of Hebrew is an indispensable tool to an understanding of Israel and, for those who go there to settle, a prerequisite to successful adjustment to the country.

Because of these reasons, and because the Bible and so much of the Jewish literary heritage is in Hebrew, Habonim encourages its members to study the language in a serious manner. The movement has in recent years made phenomenal strides in this direction, aided by the fact that so many leading *chaverim* have undergone a year in Israel. Today, nearly every *madrich* (organizer and leader) in the movement knows Hebrew, and uses it freely. Moreover, several hundred

members of the movement are studying the language in Hebrew schools and Hebrew colleges.

1951 marked the fourth consecutive season of Camp Amal, Habonim's Hebrew-speaking Camp Kvutza which has received wide recognition and praise. In addition, every Camp Kvutza includes in its program Hebrew study or discussion groups, an emphasis on Hebrew terminology and, in several cases, formal Hebrew study.

Political Activities

HABONIM is affiliated with the World Zionist Organization, and through the American Labor Zionist movement, with the American Zionist Council. Through the youth affiliate of the Council, the Zionist Youth Council, Habonim participates in all the regular political activities of Zionist youth.

The American Labor Zionist delegation to two successive World Zionist Congresses (1946 in Basle, and 1951 in Jerusalem) has included a member of Habonim.

In the general political field, our *chaverim* work for fair employment practices, fight against racial discrimination and support liberal legislation.

Community Action

IN many communities Habonim is a force and an influence far out of proportion to its numerical strength and the youthfulness of its membership.

To the extent that we are able, Habonim *chaverim* participate in community fund-raising cam-



paigns. In the past ten years, we have raised for the Jewish National Fund, the Histadrut Campaign and various special Zionist funds, more than one hundred and fifty thousand dollars. This is aside from monies raised by various Habonim groups for local welfare funds.

In memory of the Habonim *chaverim* who died in the second World War, the movement planted in Israel a forest of ten thousand trees. It was officially named by the Jewish National Fund "Yaar Habonim" (Habonim Forest) and is situated in the Hills of Judea, near Jerusalem.

In the cities where Jewish Youth Councils exist, Habonim participates in them actively. On the national level, Habonim is an active member of the National Jewish Youth Conference, the most representative assembly of American Jewish Youth. We are represented on its Executive Committee and a member of Habonim is chairman of its Committee on National Jewish Youth Organizations.

Our Publications

THE typewriter is a mighty weapon, and one way for a youth movement to express its ideas and to influence the opinion of others is through the written word. Habonim *chaverim* like to express their opinion in print, to tell of their activities and to clarify their various points of view through written debates. Many a heated controversy has taken place in the pages of our publications—on the ideological content of the movement, on problems of technique, method and approach.

FURROWS. Our most ambitious publication is called *Furrows*, a thirty-two page monthly magazine for the older members of Habonim and for Jewish young adults in general. Now in its tenth year of uninterrupted publication, *Furrows* has printed articles by leading figures in the American Jewish community and by the most prominent of Israeli leaders. *Furrows'* translations from Hebrew and Yiddish have made available to the English-speaking public important pieces of both classical and current Jewish literature. But most important, *Furrows* has served as a medium of expression for Habonim. Mem-

bers of Habonim edit the magazine, determine its policies, do the bulk of the writing and maintain its standards.

HABONEH. This graphic magazine for younger people (aged 10-15) has been appearing for more than sixteen years. Haboneh contains articles, stories, games and puzzles, holiday matter and an abundance of pictures. Like *Furrows*, it publishes translations from Hebrew and Yiddish in addition to its original material. *Haboneh* is widely distributed among Jewish educators and is subscribed to by many young people outside of Habonim.

In addition to *Furrows* and *Haboneh*, Habonim publishes many educational pamphlets on subjects of Jewish, Zionist and Labor Zionist interest. The movement also issues three internal bulletins: one to all group leaders, one to *madrichim* (organizers) and one to the members of *Chavurat Aliya* (the *chalutz* framework of the movement). Each of these bulletins presents information and is a forum of opinion on matters of concern to its readers.



The Road of Self-Realization

As young people, concerned with our own and our people's future, it is not enough for us to have helped secure a homeland for Jews so that *others* may live there, to believe in cooperative living for *other* people, to believe in the necessity for the creation of a new type of society without doing anything about it personally. Large numbers of our *chaverim* choose the road of *hagsbama-atzmit*, self-realization, the translation of the principles in which they believe, into every-day life.

During the Struggle For Liberation

The three years between the end of World War II and the proclamation of the State of Israel witnessed a dramatic struggle between the Jewish people and British Mandatory Regime in Palestine. Tens of thousands of Jews, the survivors of the Nazi horror, awaited transfer to Palestine, where a Jewish community was ready to welcome them, to give them productive work and the opportunity to live again as human beings.

But the gates of the land were shut.

The Jews of Palestine joined with Zionists throughout the world to outfit ships and, in their proud, "illegal" navy, to bring Jews to their promised land.

Many American Habonim *chaverim*, untutored in the arts and skills of the seas, helped man those

boats, helped break the blockade that sealed the coast of Palestine.

Many other *chaverim* of American Habonim who had prepared to go on *aliya*, to go to Palestine to live, chose, in those difficult days, the way of *aliya bet*, extra-legal immigration. They went to Europe to join and work with the refugee *chalutzim*. They lived with them, shared their work, helped them by their very presence. And when the day for *aliya* arrived, they accompanied them on the same crowded, leaky boats. They were caught together. Together they were forcibly transferred to British prison ships and interned in the Cyprus detention camps. When the day of liberation came, they were brought together into their long dreamed of land.

The very day of its proclamation, May 14, 1948, saw the State of Israel invaded and attacked by its Arab neighbors. Hardly on its feet, the infant state was forced to fight a long war, to sacrifice thousands of its young men and women as the terrible price of independence.

In this struggle too, *chaverim* of American Habonim played their part. In the midst of the fighting many went to Israel as *chalutzim* to work and to do whatever else was needed. Many others volunteered to fight in the Hagana, the Defense Army of Israel, and of these, a large part decided to settle in Israel.

Today

Hundreds of members of Habonim in the United States and Canada have decided to go to Israel as pioneers, to live a productive life in its all-Jewish environment, based on the principles of self-labor and cooperation. They have all joined *Chavurat Aliya*, the Habonim framework for *chalutzim*, and Hechalutz, the federation of *chalutz* movements. They are making active preparations for their ultimate *aliya* to Israel, they study Hebrew, earn money and study trades and professions.

A few months ago, Habonim undertook a new project which, it is felt by many, will assume greater and greater importance. It is called the Youth Workshop in Israel.



The purpose of the Youth Workshop is to give young Jews who are interested in Israel an opportunity to spend nearly a year there, to see the country thoroughly, to learn Hebrew, to study many topics related to Zionism and Israel, and to experience life and work in a collective settlement.

At the same time, members of Habonim, including many who have already decided that they want to live in Israel, participate in the Youth Workshop as a means of obtaining valuable training for life in Israel. Their experience also helps them decide what vocation they will study before ultimately settling. Perhaps the most important function of the Workshop, as an educational instrument in Habonim, is to give a group of *chalutzim*—through their common experience of living and working together and exchanging ideas—the basis for creating a collective group, a *garin*, which will return to Israel and establish or join a collective settlement.

Most of the people who participate in the Workshop return to America. Those who plan to return to Israel usually spend about two years in college study or in learning a trade and in movement activity. Presently in the planning stage is a summer *bachshara* institution, a place where groups of Habonim *chalutzim* can spend summer periods together, working, getting agricultural experience, earning money for *aliya* and strengthening their group ties.

Before leaving on *aliya*, Habonim *chalutzim* undergo an intensive two-month Hebrew seminar.

The first course of the Workshop (September, 1951-June, 1952) consisted of 42 people, most, but not all of them members of Habonim. At this writing, plans are well under way for the second course, which will begin in September,

1952. At least eighty people are expected to participate.

The Jewish Agency and the Histadrut have been consulted about the provision of facilities and staff personnel and, in general, about the effective implementation of the program in Israel. The success of the first course and the

enthusiastic interest which it evoked among Jewish educators, and community leaders throughout the country, as well as the excitement which it has generated within Habonim—gives good cause for optimism as to the future of the Youth Workshop.

What We Are in Israel

Our Achievements In Israel

THERE are in Israel more than a thousand graduates of our movement. They can be found in nearly every section of the country, in the cities and on the land. Many of them are fulfilling important tasks in the government, in the field of education and communal activities and in the various professions.

But the proudest achievements of Habonim in Israel are its settlements—Kfar Blum, Maayan Baruch, Cheirut Bet, Gesher Haziv and Urim.

The oldest of these is Kfar Blum. Located in the northern part of Israel, Kfar Blum was settled in 1943 by graduates of American, English and South African Habonim together with *chalutzim* from the Baltic countries. Developing very rapidly, Kfar Blum has already become one of the most important and most prosperous *kibbutzim* in the country. It has a well-developed, multi-branched agricultural economy and an im-

portant industrial enterprise, in the form of a clothespin factory. Several of its members have gained prominence in the country at large—one of them as a member of Knesset—the Israeli Parliament. Kfar Blum contributed its share to Israel's War of Liberation, losing its *chaver* Ari Lashner who was long a leading member of Habonim in America.



Kfar Blum was the first settlement established by graduates of Habonim in various countries and was therefore the cradle of the united World Habonim movement.

In the Western Galilee on the Mediterranean and less than ten

miles from the northern boundary of Israel, lies Gesher Haziv. Settled in January, 1949 by a group consisting of American Habonim members and former members of Kibbutz Bet Haarava, (the famous "House in the Desert" which had been destroyed during the War of Liberation), Gesher Haziv has by now a population of 300, including 150 members, of whom 90 are graduates of Habonim in America. Endowed with abundant water and other natural resources, the *kibbutz* has made remarkable progress. Gesher Haziv has among its other undertakings many acres of orchard including oranges, tangerines and olives, and a door and window-frame factory. The first twenty-eight permanent members' houses have been completed, as has a modern nursery-school building. The *kibbutz* is known widely as a very progressive settlement, especially for its experiments in the education of children.

The youngest of the Habonim *kibbutzim* is Urim. This colony was first settled on its present site in the Negev, not far from Beer-sheba, about three years ago. The original settlers were Bulgarians. Various difficulties caused a large number of members to leave, until the remaining members were too few to maintain the place properly, to pursue the program of development which a growing *kibbutz* must undertake or to live a socially healthy collective life. A large *garin* (collective group) of American Habonim had, in 1951, completed the final phase of its *bachshara* (pre-settlement train-

ing) in Israel. Weighing the arguments for joining Urim against their natural desire to go out on their own, the group decided upon the former. From the point of view of the country's welfare, it was far more important, at the time, to complement and strengthen the weak existing *kibbutzim* than to found new ones.

In September, 1951 the Habonim *garin* of ninety arrived at Urim. Almost immediately, the place assumed a different character. Plans were begun to expand the area under cultivation, to establish an industrial enterprise and to erect more buildings, including a giant new dining and social hall. A new road has been built, joining the *kibbutz* with the nearest main highway. Urim seems destined to become the center of a region which is of vital importance to the future of Israel.

Despite a rather difficult water situation and a very hot climate, the *kibbutz* is hopeful and optimistic about its future. One of the reasons is the fine way in which the two groups—the American and the Bulgarian—have taken to each other.

Some thirty members and prospective members of Urim are still in America. Many of them are performing leadership tasks in Habonim, and all of them are preparing themselves, vocationally and linguistically, for their ultimate *aliya*—emigration to Israel.

The *kibbutzim* of Habonim are not only a great achievement of the movement. They are at the same time a source of strength. Already, *sblichim* (delegates) from Kfar Blum and Gesher Haziv have returned to work in Habonim. Being Americans and graduates of Habonim, they are in an excellent position to understand and to help guide the movement and its members.

World Habonim

There are movements very similar to American Habonim in England, South Africa, Holland, Australia, New Zealand, India and in Israel itself. For several years, the Habonim movements of the English-speaking countries maintained a contacts office in Israel. Through this office, the movements exchanged information and assistance. The graduates of the various movements who lived in Israel, constituted the secretariat of this office, and as a joint body they exerted an influence on all the movements. They issued educational material, dealt with matters relating to the selection and sending of *sblichim* (Israeli delegates) and acted on behalf of the movements in dealings with Israeli institutions.

The perennial aim of the Habonim movements was to establish a



united world movement which would enhance the work of the contacts office and which would immeasurably broaden the area of common effort among Habonim in the various countries.

After a great deal of planning and negotiation, this aim was finally achieved. In September, 1951 there took place in Haifa, Israel the founding convention of World Habonim. The Habonim movements of the English-speaking countries and Holland joined with the Tnuva Meuchedet youth movement of Israel in establishing World Habonim as the largest *chalutz* movement in the world.

The creation of World Habonim will have an increasingly important effect upon the work of all the member movements, including American Habonim.



The Way We Work

As in all democratic societies the highest authorities in Habonim are the individual members,

CHAVERIM.

The *chaverim* are divided into groups or KVTZOT, which in turn are divided into age levels

SHCHAVOT.

The youngest *shichva*, aged 10-12, is called the

SOLELIM SHICHVA.

The 12-15 age level is called the

TZOFIM SHICHVA.

The 15-18 age level is called the

BONIM SHICHVA.

The 18-23 age level is called the

NOAR SHICHVA.

A group of *kvutzot* in all *shchavot* organized in a particular neighborhood or city is called a

MACHANEH.

The elected head of the *machaneh* is known as the

ROSH MACHANEH.

The elected executive body of the *machaneh* is known as the

HANHAGA.

The leaders of the younger *kvutzot* are known as the

MENAHALIM.

The *menahalim* meet together to discuss their work in a leaders' group called the K. M. which stands for

KVTZAT MENAHALIM.

New *menahalim* undergo training in the junior *Kvutzat Menahalim* or

K. M. BET.

Every two years Habonim holds a *Veida* (national convention) to which every *machaneh* elects delegates in proportion to its membership. These delegates meet to de-

termine national policy, review the work of the movement and elect national officers.

The *Veida* elects a National Executive committee known as the *Merkaz*. It also elects a national executive secretary, who is known as the *Mazkir*.

The *Merkaz* determines the policy of the movement between conventions. The *Merkaz* appoints people to head its various departments. These people, together with the *Mazkir* are known as the *Mazkirut*. The *Mazkirut* conducts the day-to-day affairs of the movement and is responsible to the *Merkaz*.

The *Merkaz* invites Israelis, active in the Israeli youth movements or in the labor settlements, to come to America as delegates to Habonim. They are known as *sblichim*. The *sblichim* work with Habonim in various cities and tell our membership of the realities of Israel from first-hand experience. In recent years, more and more of our *sblichim* have been former members of Habonim who had gone to Israel to settle. The *Merkaz* also appoints local Habonim organizers known as *madrichim*.

The staff members of Habonim, whether they be national officers, *sblichim* or local organizers are paid on an equal scale. They do not seek, and it is against Habonim principle that they receive, financial profit from this work. They are paid only their living expenses.

Hebrew terms used in Habonim and in this pamphlet

ALEI U'VNEI—Ascend and Build—motto of Habonim

ALIYA—ascension, in Zionist terminology, the act of going to Israel to settle.

ALIYA BET—the extra-legal immigration to Palestine under the British Mandatory regime.

AVODA—work, labor.

BILU—Abbreviation of "Bet Yaakov L'chu V'Nelcha"—House of Jacob, Let Us Go; student organization in Russia during the 1880's whose members formed the first colonies in Palestine.

BONIM—builders; 15-18 age level of Habonim.

CHALUTZ—pioneer, one who goes to Israel to live as a member of the working community. One who seeks in his own life to answer the needs of the Jewish people; one who leads the way. (Plural—CHALUTZIM).

CHALUTZIUT—pioneering, the way of life of a *chalutz*.

CHAVER—friend, member. (Plural—CHAVERIM.)

CHAVURAT ALIYA—(abbreviated C. A.) the organized body of Habonim *chaverim* who have made a decision to go to Israel as *chalutzim*.

CHEVRA—a group of *chaverim*.

DUNAM—measure of land in Israel, approximately a quarter acre.

GALIL—Galilee, the northern part of Israel.

GALUT—Exile, diaspora. In the geographic sense it refers to all territories inhabited by Jews outside of Israel. In the historic sense, *galut* life refers to the experiences, persecutions, insecurity, folk-ways, mental reactions, etc. of the Jews living outside of Israel.

GARIN ALIYA—(usually referred to as "Garin") nucleus of immigration; American Habonim group preparing to settle collectively in Israel.

GORDONIA—name of Labor Zionist youth organization which united with Habonim; named after A. D. Gordon, one of the founders of Labor Zionism.

HABONIM—the builders.

HACHSHARA—training, usually referring to training for life in Israel.

HAGANA—defense; resistance organization of organized Jewish community in Palestine before the State of Israel. After creation of state became nucleus of Zva Hagana L'Yisrael, the Defense Army of Israel.

HAGSHAMA—realization; in the *chalutz* movement *bagshama* is the personal realization of *chalutzit*.

HAGSHAMA ATZMIT—self-realization. (see above)

HANHAGA—executive body of a *machaneh*.

HASHAVIM—the returners; name of a movement of young adult *chalutzim*, together with Habonim part of the Labor Zionist movement in America.

HECHALUTZ—the pioneer; name of the federation of *chalutz* youth organizations, including Habonim.

HISTADRUT—organization; usually referring to the Histadrut Haovdim, the Hebrew name of the General Federation of Labor in Israel.

KEREN HAYESOD—Israel Foundation Fund, investment fund of the World Zionist Movement.

KEREN KAYEMET—perpetual fund; the Hebrew name for the Jewish National Fund (J. N. F.), the land-buying and land-reclaiming agency of the World Zionist Movement.

KIBBUTZ—collective; a type of workers' settlement in Israel owned and administered on a collective basis. (Plural—KIBBUTZIM).

KIBBUTZ GALUYOT—ingathering of the exiles; the process of bringing to Israel the Jews who live in various countries of exile.

KINUS—conference, get-together.

KNESSET—the parliament of Israel.

KUPA MESHUTEFET—(usually referred to as "Kupa"), communal treasury.

KVUTZA—same as kibbutz; name given to the individual Habonim club; also the name of Habonim summer camps. (Plural—KVUTZOT).

KVUTZAT MENAHALIM—(abbreviated K. M.) leaders' group of a *machaneh*. "K. M. Bet" is the junior K. M., a group for the training of new leaders.

MACHANEH—group of Habonim *kvutzot* (clubs) in a given neighborhood or city.

MADRICH—educator, guide; the name applied to Habonim organizers. (Plural—MADRICHIM).

MAPAI—Abbreviated form; Mifleget Poale Eretz Yisrael; Israel Labor Party, sister organization of the Labor Zionist Organization of America-Poale Zion.

MAPAM—Abbreviated form; Mifleget Poalim Meuchedet; United Workers Party, left-wing party in Israel.

MAS ACHID—Habonim dues.

MAZKIR—National Secretary of Habonim.

MAZKIRUT—secretariat; office committee of National Habonim consisting of the heads of *Merkaz* departments.

MENAEHEL—leader of a *kvutza*. (Plural—MENAHALIM).

MERKAZ—center; the National Executive of Habonim.

MOSHAV—type of agricultural workers' settlement in Israel with individual ownership of farms but cooperative buying, selling and use of machinery.

NEGEV—the southern part of Israel.

NOAR—youth; 18-23 age level of Habonim.

SHALIACH—Israeli delegate to the American Zionist youth movements. (Plural—SHLICHIM).

SICHA—discussion, conversation.

SOLELIM—pavers; 10-12 age level of Habonim.

TZOFIM—scouts; 12-15 age level of Habonim.

VEIDA—convention.

In Summary

IF you as a young Jew are seriously concerned about the future of the Jewish people; if you would like to learn about Israel; if you would like to discuss important problems, both Jewish and general, together with other Jewish youth; if you would like to participate in the upbuilding of Israel; if you want to be an active and alert young American Jew—

You belong in HABONIM!

IF you would like to learn Israeli songs and dances; if you would like to take part in a program of highly enjoyable activities; if you are interested in a summer camp which is built and run by the campers; if you would like to share in beautiful celebrations of the Jewish holidays; if you would like to meet and know a group of young Jews with the same idea, who are actually doing something about it; in short, if you would like to see the liveliest and yet the most serious Jewish youth movement in the country—

Come, have a look at HABONIM!

JOIN US!

AND PARTICIPATE IN THESE ACTIVITIES -

- DISCUSSIONS
- SUMMER CAMPING
- HOLIDAY PROGRAMS
- GAMES AND SPORTS
- ISRAELI SINGING AND DANCING

HABONIM LABOR ZIONIST YOUTH

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